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meaning and their laws. That is, a sociology is wanted; sociology means synthesis; synthesis means team-work. A tentative program of attack upon the facts of the revolutionary period in France is submitted as a sample of the kind of thing needed. The laws of social psychology and the criteria of "human values" are to be run to earth through coöperative research in history.

It is hard for one who believes that the social sciences have grown out of and are continually being reshaped by the practical problems of the present; and that progress even in historical research consists largely in putting new questions to the record of the past, to sympathize with so conscious and so mechanically organized an undertaking. And is it possible that the infinite variety of human experience is to be corralled, even if the workers in half a dozen special social sciences join forces to that end? May it not be true that the "barriers" between the special social sciences may prove to be not thin partitions, but *terrae incognitae* of indefinite richness? One may contrast with Professor Small's scheme for a synthesis factory the call to the investigation of some of these yet unexplored borderlands brilliantly sounded by Professor F. J. Turner in his presidential address at the latest meeting of the American Historical Association.

A. A. Y.

Individualism. By WARNER FITE. Four Lectures on the Significance of Consciousness for Social Relations. (New York: Longmans, Green and Company. 1911. Pp. xx, 301.)

To the bewildered modern who has a sharp interest in the welfare of his kind, but who is temperamentally unable to accept the conclusions of socialism, help is coming from diverse directions. The scientific management of industry seems to open up utopian possibilities of a reconstructed industrial order, and to obviate certain very practical difficulties that would obtain under any thoroughgoing socialistic régime. The theoretical difficulties which socialism presents are still the chief problems in the world of thinking people. Professor Fite's four lectures on "Individualism" discuss these problems with shrewd common sense, and philosophical insight. Their appearance in book form is a boon to the confirmed individualist, who is nevertheless not anti-social, limited in sympathy, selfish, short-sighted, nor otherwise evilly inclined.

The discussion of the problems involved in the opposition of

Individualism to Socialism proceeds from a distinction between two aspects of the Individual; the external or mechanical aspect as he appears to others; and the internal or conscious aspect, as he appears to himself. Theories of the social order may be likewise distinguished. From the mechanical point of view society is an equilibrium of forces. The interests of individuals are thus mutually exclusive and mutually hostile. From the point of view of social consciousness, or the consciousness of social relations, the interests of individuals are essentially harmonious. "Self-adjustability is implied in the very idea of a conscious, as distinct from a merely mechanical being."

Proceeding from this initial distinction, the author proposes and defends three theses: First, that the individual as a conscious agent is the source and measure of all value; second, that the interests of conscious individuals are essentially harmonious; third, that these interests are harmonious only in so far as individuals are conscious of them. The two main problems then, are the significance of the individual and the significance of consciousness. In the second lecture on "The Individual as a Conscious Agent," the author reviews the psychological aspects of Individualism; the concepts of consciousness, degrees of consciousness, and concepts of social consciousness. In the third lecture on "Individuality and Social Unity," the ethical aspects of Individualism are considered. The world-old problems of Justice and Brotherly Love, Self-sacrifice and Merit, are re-examined and subjected to certain formal tests. In the course of this discussion, the four principles of individualism are outlined, and the reader is given in very succinct form the positive content of the individualistic philosophy as interpreted by Professor Fite. First, by nature (or from the mechanical point of view), "men are to be conceived neither as self-regarding, nor as social-regarding, but as impersonal mechanical facts." Secondly, "so far as the individual man becomes a conscious individual and comes to know where he is, what he is doing, and what he wants, he becomes never less self-regarding but always more so." Thirdly, "that the very knowledge which shows the individual himself, shows him also that he is living in a world with other persons and other things, whose mode of behaviour and whose interests determine for him the conditions through which his own interests are to be realized." And lastly: "the social relation is to be adjusted by just those methods of practical intelligence and ingenuity which we use

when we combine various ends in the construction of a house or a machine—that is to say, by the method of technical adjustment.”

The last chapter deals with the economic and political aspect of Individualism. The avowed purpose of this lecture is to rehabilitate, on the basis of the preceding analysis of consciousness, the doctrine of Natural Rights, and the coördinate doctrines of the Social Contract. Whether or not this very academic discussion will carry conviction to the “general reader,” the sections on “Theory of Natural Rights” and the “Meaning of Intelligence” should be read, marked and inwardly digested by all who have seized the easy shibboleth of “Social Service.” “That an intelligent activity must be serviceable—so much is not only admitted, but affirmed. But in a society of intelligent beings there are no servants.”

MARION PARRIS.

Bryn Mawr.

The Social Contract. By C. Y. C. DAWBARN. (New York: Longmans. 1910. Pp. xii, 138.)

In this contribution Mr. C. Y. C. Dawbarn has made a forceful and intelligent attempt to discuss philosophically some of the present-day problems of public finance. The book represents an extension to this field of the general thesis defended by Mr. Dawbarn in his larger volume, *Liberty and Progress*. The author is an apostle of individualism, and his position has unusual strength because it is not essentially bound up with any exaggerated doctrine of laissez faire. Indeed, Mr. Dawbarn recognizes a very wide field of legitimate governmental activity. The state is no longer a bugaboo whose activity is to be dreaded by the individual. It is merely the mechanism of social coöperation, to be used in the interest of social well-being. Nevertheless, political action represents a curtailment of individual liberty. In a complex society, such liberty, if it is unlimited, becomes license. It is, therefore, to the interest of the individual to surrender a part of his cherished freedom, provided this sacrifice is balanced by a commensurate benefit, a benefit which is largely dependent upon corresponding curtailment of the liberty enjoyed by his associates. Where the benefit is not commensurate with the liberty sacrificed, there is social injustice.

It is at this point that the author extends his theory to the field of public finance, using the “benefit theory” as the basis of